THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began*" (ACTS 3: 20-21).

No. 43, Vol. LXXXIV. Thursday, October 26, 1922. Price One Penny.

RESTORATION AND PURPOSE OF THE EVERLASTING GOSPEL.*

IN THE ninety-sixth year of the Christian era a servant of the Lord, an apostle of Jesus Christ, found himself on a desolate island in the midst of the Aegean Sea. That island was Patmos, and it served the Roman Empire very much in the same way that Siberia has since served the Russian Empire. It was a place of confinement for banished criminals. The name of the apostle was John, the same who is called the Beloved Disciple, or John the Revelator. He was the sole survivor of the original twelve, to whom our Saviour had given the commission: "Go ye into all the world, and preach the Gospel to every creature." They had done this to the best of their ability: they had traversed the Roman Empire and had lifted the Gospel standard in every considerable city thereof, and one by one they had laid down their lives for the word of God and the testimony of Jesus, all excepting one. That one was the apostle of whom Jesus had said when Peter asked him, pointing to John the Beloved, "What shall this man do?" And the Saviour had answered: "If I will that he tarry till I come, what is that to thee?" And then went the saying abroad among the brethren that that disciple should not die. Modern revelation confirms the ancient tradition that John the Revelator did not die, that he remained upon the earth superior to death, to bring souls to Christ, and that he will tarry until the Lord comes in his glory.

*Address delivered by President Orson F. Whitney, at the Scottish annual conference, held in the Masonic Temple, Glasgow, Sunday, May 10th, 1922. Reported by Jemima Gates.

After all his brethren had departed, this apostle stood upon that desolate island, an outcast from men but still approved of God. The heavens were opened to him and he was shown things that would come to pass thereafter. Among other things he saw the falling away which Paul had predicted. He saw the paganization of Christendom. He saw, in other words, the departure of the fulness of the Gospel and the powers of the Priesthood. He saw them taken from the earth; but he looked down the stream of time to a period when that Gospel would be restored, announcing it in these words: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Later on the apostle says: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." "And I saw," continues the apostle, "a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works."

The first thing I wish to call your attention to is the phrase used by John in describing the Gospel. He calls it "the everlasting Gospel," and he must have had a reason for it. Everlasting means eternal, and that is precisely what the Gospel is. It was not constructed by human wisdom; it did not have an earthly origin; it was framed in the heavens before the world was created, and has been revealed to men again and again in a series of Gospel dispensations. What do we mean by dispensation? A dispensation means a giving forth, a distribution, especially in portions, as when we administer the Sacrament of the Lord's Supper to the congregation; that is a dispensation of the Sacrament. As I use the term I mean a period of time during which the heavens are opened and the Gospel is revealed to men for their salvation. There have been many such dispensations. The dispensation in which we stand is the last and the greatest of them all. There is only one Gospel; there never was but one, and there never will be another. That is why Paul the Apostle was so emphatic when he spoke to the Galatians who were beginning to fall away from the Gospel of Christ unto another gospel, "which," he says, "is not another; but there be some that trouble

you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The Gospel, as I have said, was framed in the heavens before this world was made. And what was it framed for? What is the purpose of the Gospel? The Gospel means the God Story, or the Story of God. In the Anglo-Saxon it is called "God's Spell." It means the story of that God who died that man might live. Everything connected with the career of Jesus Christ, the Redeemer of the world, is a part of the Gospel; and it has to do with the past as well as the present and the future. It goes right back into the pre-existent life, when it was framed for a wise and a glorious purpose. And what was that purpose? Joseph Smith, the Prophet of the last dispensation, puts it in this way: "In the beginning God, finding himself in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest might advance like himself." Our relation with God is such, he declares, that makes it possible for us to advance in intelligence, and to become more like our Father in heaven by walking in the way that he has appointed. In other words, God found himself among the spirits of men. He was greater and wiser than us all, and he would not monopolise the power and glory of which he found himself possessed, the intelligence which is his glory, but he employed that superior intelligence in framing a plan, in instituting laws by which we might advance nearer to him. That is the purpose of the Gospel of our Lord Jesus Christ. It is a plan to lift up God's children and bring them nearer to him. It is not merely a fire escape, or a way out of a perilous situation. It is all that, and more. It is the pathway to perfection, the way to eternal progression, and it was instituted as such before man had fallen and consequently before he needed redemption and salvation. The fall of man is a part of the Gospel, and the atonement of our Saviour is another part of it. These are both steps in the march of eternal progression. The Gospel of Christ is the way that leads men to perfection. It was necessary that man should come upon this earth, and it was necessary for him to fall. This earth was created that he might fall, and a Saviour was provided beforehand in anticipation of his fall, for it was known that he would fall. The Book of Mormon declares: "Adam fell that man might be, and man is that he might have joy."

Through the fall man's spirit obtains a body and becomes a soul capable of eternal increase and everlasting progression. The spirit alone is incomplete, the body alone is dead; but the two combined—the spirit and the body—constitute the soul, and it is the soul that is redeemed from the grave and goes on to perfection. This earth was created that man might have a body, and that he might have opportunities for education and development,

through joy and sorrow, through sweet and bitter, through light and darkness. Man was placed here after he had manifested his integrity there. He was placed here to see if he would walk by faith as before he walked by sight. In the eternal councils, when the creation of this earth was considered, the question arose, "Who will redeem man from the fall?" And one said, "I will." And another said, "I will. Send me. I will compel man to come back again, and not one soul shall be lost. Therefore, give me thine honor. I demand as my recompense that I be God in your stead. Surely I will do it. This is my plan." But the other said: "Father, I will die for your children, and you shall have the honor and the glory. Send me." And God said: "I will send you." And the other was angry, and kept not his first estate, and at that day one-third of the spirits of heaven—God's children in the spirit—followed Lucifer, who became Satan, who rebelled against God, and sought to destroy man's agency. And because they rebelled against God, they were cast out from his presence, not having the privilege of taking bodies. They are the sinister spirits that tempt and try the children of men to-day. The two-thirds who were loyal were permitted to come down upon the earth and take bodies, and wherever you find men and women in bodies—white, black, red, yellow, or brown—you find spirits who kept their first estate, and were given the privilege of walking by faith in this mortal existence, with this promise that inasmuch as they were faithful before, and were added upon, and given these bodies, if faithful here, glory would be added upon their heads for ever and ever.

Man might fall, but he would be redeemed, and by the grace of God would go on to perfection and eternal glory. This is why the morning stars sang together and all the sons of God shouted for joy. Adam's fall was a necessary part of the program. The part that brought man here brought eternal death also. It was a transgression of the law of God, and it had to be answered for. The scale, the unbalanced scale, had to be righted in order that eternal justice might be vindicated. The life of a God was the price of the world's freedom. Adam could not redeem himself, neither could Eve, nor could any of their posterity. By their act the world had been put in pawn, and no part of that which had been pledged could be used as the means of redemption. A holy being who had not transgressed must be the ransom; he must pay the debt, and he was the man whom we call Jesus Christ, the first-born among all the sons of God. He gave his life that we might live. He descended from his heavenly throne, became mortal, and by dying burst the bands of death and made it possible for man, by obedience to the Gospel, to go on to his exaltation. That is why we speak of the Gospel as the everlasting Gospel. It has been upon the earth, as I say, again and again in a series of dispensations, of which this is the greatest and the

last. Father Adam had this same Gospel and by it he was redeemed from the grave. It was the ladder let down to him that he might climb up out of the pit into which he had fallen. By their transgression Adam and Eve had tumbled the human race into a pit, too deep, too precipitous for them to climb out. The Tower of Babel symbolizes the situation. Man can never get to heaven without God's help. But the ladder was let down, and then God said to man: "Climb." You heard what Elder Morton said here this afternoon concerning the belief of the world—that men are saved by simply believing in Jesus Christ. The futility of such a belief! Why, you might as well say that looking at a ladder is equivalent to climbing that ladder. No, the ladder is there, and man must use his God-given powers and climb, or he will never see the face of God in eternal glory. Christ died to provide the ladder of salvation, but that ladder is not a substitute for self-help. It is the definitely appointed means whereby man's efforts in his own behalf are made effectual unto salvation.

John the Revelator saw the restoration in the latter days of the everlasting Gospel. His great vision of the flying angel did not refer to the preaching of the Gospel in the days of the Saviour and the ancient twelve, for when John saw the vision nearly one hundred years had passed since Christ was born. It referred, as the Saviour told John in the beginning, to "things that shall be hereafter." The Gospel was to be preached to every nation, kindred, tongue, and people, showing that every nation, kindred, tongue and people would be without it, but would hear it by means of its restoration in the latter days, when all the dispensations of the past will be united and will flow into this one, as the rills and rivers flow into the ocean. All the past dispensations point down to this time, and find their fulfillment herein. Adam's dispensation has its fruition in this age of the world; Enoch's, Noah's, Abraham's, Moses', all these dispensations must be bound together and become one in this the Dispensation of the Fulness of Times. That is the message that the world has nicknamed "Mormonism."

In the backwoods of Western New York, in the spring of the year 1820, there lived a humble family of the name of Smith. One of the boys was named Joseph. He was not a profligate, as many who are his enemies claim. He was a seeker after salvation. He was a Bible reader, and was greatly exercised upon the subject of his soul's salvation. A religious revival had taken place in his neighborhood, and the Methodists and Baptists and others were all crying: "Lo, here is Christ," and "Lo, there is Christ." The boy was bewildered. Is Christ the author of confusion? Is there more than one Church of Christ, more than one Gospel? He could not believe it. He was only fourteen years of age. He wanted to know which one of all these churches was the true Church of

Christ, that he might join that body. Bad boys do not do such things. One day he was reading in the Bible the epistle of James. He read these words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Never had words sunk more deeply into a man's soul than these words entered into his. He determined to take the Lord at his word and ask him for the wisdom of which he stood in need, the wisdom to know which church was Christ's. So he repaired to the forest near his father's home and knelt in prayer. He had scarcely begun to pray when he was seized upon by a power which filled his soul with horror and paralyzed his tongue so that he could not speak. But he continued to pray, for there are two ways of offering prayer—orally and in secret. He was offering an oral prayer when he began. When his tongue was tied he continued to pray with his thoughts. No words were ever truer than the words of the poet:

> Prayer is the soul's sincere desire,
> Unuttered or expressed.

He prayed with his soul's sincere desire, and just at the moment when he felt he must abandon himself to destruction he saw a light directly over his head, of most surpassing brilliance. In the midst of the pillar of glory he beheld two personages, in the form of man, and one of them pointing to the other said: "This is my beloved Son, hear him."

As soon as the light appeared the boy found himself delivered from the terrible power that had held him bound, and he asked his heavenly visitants which of all the churches was the true Church of Christ. To his astonishment he was told that none of them was. They were all wrong. They had all gone out of the way. They were teaching for doctrine the commandments of men. They had a form of godliness, but they denied the power thereof. He was forbidden to join any of them, and was told that the true Church was about to be re-established. This was Joseph Smith's first vision.

The greatest part of that revelation was the revealing of the personality of God, a doctrine plainly taught in the Scriptures, but ignored or denied by modern Christian churches. They said: "God is a spirit, that warms in the sun, refreshes in the breeze, glows in the stars, and blossoms in the trees," a God without body, parts, or passions, incorporeal. Joseph Smith says: "I saw God and I talked with him. He is in the form of man. He is a personage." It devolved upon that humble farmer's boy to shatter the false doctrine of a bodiless, passionless Deity, and to bring back to the world the lost knowledge of the true and living God.

And whom do we mean by the true and living God? The God of Abraham and of all the patriarchs and prophets of old, the God described in the first chapter of Genesis, where it is written:

"God created man in his own image," which is equivalent to saying that God is in the image or form of man.

(TO BE CONCLUDED.)

A REAL MAN.

GIVE me the man who loves his work,
  However hard it be,
Who only thinks it mean to shirk,
  And hates the hireling's plea;
Though hands and face be hard and brown,
  That were a trivial thing;
He wears his duty like a crown,
  Is every inch a king.

No honest labor can disgrace
  The man whose heart is true;
He scorns himself and not his place
  Who can consent to do
In any mean, half-hearted way
  The smallest service given;
The common tasks of every day
  Are all ordained of heaven.

Is thy task lowly? Lift it up!
  Let it be wisely willed.
Who cares how poor and plain the cup,
  So it be richly filled?
Be it thy task to till the soil,
  Or do the drudge's part,
Fill thy poor cup of common toil
  With nobleness of heart.

R. WHITTAKER.

ADDRESSING a meeting of the Church Congress at Sheffield, on the 10th inst., the Archbishop of York said a religion only became a gospel when it could speak in terms of achievement and fact. That was the case with Christianity, and the present was a great movement for preaching that Christ was the only hope of humanity. Men were not troubled seriously with the rationalistic arguments of the last century. To put it bluntly, religion attracted, the church repelled. The church, to younger men and women especially, was not a witness to the truth of its gospel, but it was in its divisions, its dullness, and its unreality an obstacle, a stumbling-stone, an offence. If, therefore, the church was to preach the Eternal Gospel to this generation, not in word only but in power, it must evangelise itself.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, OCTOBER 26, 1922.

EDITORIAL:

CHARACTER OF THE SAINTS.

THE Latter-day Saints, from the beginning of their history, have been stigmatized as an ignorant, depraved and malicious people. "Offscourings of the earth," "Scum of civilization"—these are some of the pet names bestowed upon them by their enemies.

How utterly unjust such epithets, how grotesquely misapplied, even to the poorest and lowliest of those who, under God, laid the foundations of the Latter-day work, everyone must know who has any knowledge of the facts. In reality they were among the best men and women of their time—poor, it is true, most of them in the wealth of this world, but rich in the treasures of eternity. Descended from Israel of old, in their veins, as children of the covenant, flowed the blood of priests and kings, illustrious through a thousand generations. Some day the better part of the world will appreciate this fact, and be proud of the knowledge.

"Mormonism," as it is called, has drawn its converts from all classes and conditions of society. Talent and genius, brain and brawn, from every part of the world, came in the early immigrations to Salt Lake Valley. Farmers, mechanics, tradesmen, merchants, manufacturers and business men, with a liberal sprinkling of artists, musicians, writers and other professional people—these were the social elements that founded Utah, and from time to time sent forth colonies to build up the surrounding States. "In their degree the pick and flower of England," was the comment passed by Charles Dickens, the great English novelist, on a ship's company of "Mormon" emigrants sailing from London in 1863. (See "The Uncommercial Traveler.") Dickens would have been insulted, as every true Briton ought to be, to have his countrymen, whom he thus characterized, referred to as "the scum of civilization."

How different the motives impelling these people, from the motives commonly, though unjustly, imputed to them. It was not for gold and silver, houses and lands, flocks and herds, or other earthly possessions, that they forsook home and country and "gathered to Zion." It was not to better their temporal

condition that they abandoned the comforts and conveniences of civilization, crossing, many of them, in sailing vessels, the storm-swept ocean, dragging rickety handcarts over parching plains or snow-capt mountains, and settling in the midst of a barren waste, there to face dangers and suffering privations innumerable, while redeeming the desert and causing the wilderness to blossom. It was for God and his Kingdom—nothing less; and the love of Truth inspired and impelled them.

The hardships they encountered and the persecutions heaped upon them for the Gospel's sake, were such as dishearten craven souls, and prevent the unworthy—the real "scum"—from identifying themselves with such a cause. Most of "Mormonism's" adherents were and are men and women of sterling worth—the wheat separated from the chaff. They are not the dupes of crafty, designing emissaries, sent out by an imaginary hierarchy to lure young girls to lives of shame beyond the Rocky Mountains. They go to Utah, to the stakes of Zion, to lead pure lives, to build up God's growing empire, and they go of their own volition, unfettered and free, undeceived and unbetrayed.

These modern Zion-builders are not nor have they ever been of the timorous or time-serving element who wait for a cause to become popular before giving it their allegiance and support. The poet Lowell did not realize how accurately he was describing them when he penned these telling lines:

Then to side with Truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just.
Then it is the brave man chooses,
While the coward stands aside,
Doubting in his abject spirit
Till his Lord is crucified,
And the multitude make virtue
Of the faith they had denied.

The poet clinches the argument with another stirring stanza, ringing like a trumpet peal:

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence skrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

Not slaves, but free men and free women, founded the Church of Jesus Christ of Latter-day Saints. They were "the salt of the earth"—not its "offscourings." They were of the sheep that knew

the Shepherd's voice, and when put to the test, they showed "the mettle of their pasture."

O. F. W.

AN EXAMPLE OF THE LORD'S FAITHFULNESS.

Thomas W. Brookbank.

During the latter part of the eighties of the last century I was living in a small town called Tuba City, in northern Arizona. This place is about one hundred miles from Flagstaff, which was my nearest railroad point. One day in the fall of 1889 I received a letter from President Wilford Woodruff requesting me to take a mission to England, where I was to occupy the position of Associate Editor of the *Millennial Star*. As the labors pertaining thereto were not, for the time being, attended to by a regular appointee, President Woodruff requested me to proceed at once to Liverpool, if I could. Times in America were very dull just then—so much so that the railroad company would not ship a carload of horses to eastern points unless the freight charges were paid in advance. Cattle, horses and sheep could scarcely be disposed of at any price. When the request for my services as a missionary was received, I had on hand about sixty-two dollars in cash, while railroad and steamship fare from Salt Lake City to Liverpool would total sixty-nine dollars for second-class rate on the latter, and this sum made no account of the charges that would have to be met in the journey from Flagstaff to Salt Lake City.

As soon as the call was received I asked my wife to prepare my clothes as best she could, telling her also that I intended to leave for my field of labor in a week or ten days at the very latest. She then asked me how I was going to get there, with not more than half enough money to pay all necessary expenses. I replied that I did not know, but that I intended to let the Church authorities see that I was willing to go anyhow—that I would go just as far on my journey as what money I had would take me, and from that point I would work through in some way. I had cattle and horses that I could dispose of, but could not raise a cent when I offered any of them for sale. If the people at Tuba City had money they would not invest a penny of it in live stock at that time.

In about a week after the call came I was on my way to Flagstaff, accompanied by my wife and her father, the latter going along to bring my wife and team back home. My wife did a good deal of crying on the way and not infrequently asked me what I was going to do, when I had only enough money to take me half way to England. To these inquiries I could give no other answer than the one already stated. When I arrived at Flagstaff I found

that I would have to go to Winslow, seventy-five miles further from my destination at Salt Lake City, since it was at the railroad office there that the arrangements had been made for me to get reduced fare to the latter city. These seventy-five miles I thus had to double over, and with a hotel bill in Winslow, necessarily incurred while waiting over night for a train, my scanty means were lessened not a little. And so, at the very outset of my journey, it looked as if I would speedily be brought to a halt in it without a penny in my pockets.

When I reached Salt Lake City I had but thirty-one dollars left. I reported my arrival there to the Church authorities, who advised me not to go immediately to New York City, as the Guion Line boat that I was to take passage on would not leave that port for several days, By remaining a few days in Salt Lake City, I could still reach New York in time for the scheduled sailing of the ship. With only thirty-one dollars in hand I could not help but think that the counsel for me not to go straightway to New York was very timely, and I gave strict heed to it. I confess that now that I was face to face with my declared purpose to go just as far toward my destination as my means would pay for, etc., the case began to assume a more serious aspect than it had when I talked to my wife about it. There is a difference between talking about how one can bravely assault and vanquish an enemy and the execution of the undertaking when one is lined up on the field of battle in presence of the foe. But I entertained no thought of turning from my purpose.

I had been a contributor to the columns of the *Juvenile Instructor*, and though some correspondence had necessarily passed between Elder Abraham H. Cannon and myself—the former at the time having general charge of that periodical—still we had never met, and it occurred to me probably never again should I have a better opportunity to meet him personally than right then. So one day I went to the *Instructor* office. He received me very cordially and asked me for what purpose I had come to Salt Lake City. When I informed him that I was on my way to England on missionary service, he said it would not be necessary for me to reach New York City for some days to come, and invited me to make his home my stopping place till such time as I would have to continue my journey, adding that it would not cost me a cent for either board or room. The reader may readily believe that under my circumstances at the time he did not have to urge the acceptance of his free-hearted invitation upon me, and soon thereafter I changed my quarters from the old Valley House to Brother Cannon's home, where, for the time being, I enjoyed the generous hospitality of a sincere friend. During these days of waiting, my thoughts a number of times recurred to the question of how far I would dare to go on the money I had left, and several times I counted it over to be sure I had made no mistake in the sum

total, and, further, I was not without a hope that in some way which the Lord would effect, it would be increased. I had heard about how certain elders in the early days of this Church had started out on a mission in possession of only a few dollars, but had found when their labors were concluded that they had spent several times the total amount they had on hand when beginning their work; yet they did not know how the additional means had been provided. When such thoughts occupied my attention I could not but think how grateful I would be if only the Lord would be pleased to manifest His favor in my behalf in a similar manner. But count my means as I would the sum total was not increasing a single penny. I generally found it a little less than what the last preceding reckoning warranted as correct, for I would spend a nickel or two once in a while for something that I really needed. But while the Lord did not grant me assistance on this occasion in the same way that He has at times adopted to help other missionaries out of financial embarrassments, I was, nevertheless, soon made to realize that he is a present help in times of trouble.

Late in the very day before I was to leave Salt Lake City to resume my journey towards England, I was loitering on Main Street corner where that thoroughfare crosses South Temple Street. My head was not being held very high, nor were my thoughts very roseate, when someone gave me a smart slap on the back, and as I turned to see who had done it I faced Elder John W. Young. After an exchange of friendly greetings, he asked me where I was going and why I was in Salt Lake City. I replied that I was on my way to England on a Church mission. "Going to England on a mission!" he exclaimed, and then added, "Brother Brookbank, come with me to my office. I want to help you on your mission." Under the circumstances I needed no urging to comply with his proposition. Knowing that my kind friend was a free-hearted man, I felt sure while on the way to the designated place that he would not give me less than five dollars and might perhaps make it ten. Arriving there he led me straight to his cashier and instructed him to pay me fifty dollars, which were immediately handed to me. This generous gift to me as a missionary, when added to the thirty dollars that I already had in my pocket, enabled me to pay all necessary expenses of the journey clear through to Liverpool, and I had some small change still on hand when I was safely landed by an English cabman at 42 Islington. For the wonderful favor of the Lord on that occasion, I trust I shall never feel less grateful than I now do, both to Him as the Disposer of events, and to my friend who was the human instrument in carrying out the Divine will on my behalf.

God moves in a mysterious way,
His wonders to perform.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol semi-annual conference was held in the Palace Cinema Lecture Room, High Street, Cheltenham, on Sunday, the 15th inst. Elder J. Fred Pingree, of the Liverpool Office, and President Andrew T. Jacobsen, of the Leeds conference, were in attendance, also President James I. May, all the traveling elders of the Bristol conference, and Elders Dean W. Bench and Cyril K. Munk, of the Welsh conference.

The morning session commenced at 11 o'clock, the congregation singing "The day dawn is breaking." The invocation was offered by Elder James Brindley. After singing "How great the wisdom and the love," the Sacrament was administered by Elders Lockyer and Williams. President May greeted the saints and introduced the subject "The Restoration of the Gospel," which was creditably treated by six members of the Stroud branch Sunday-school. A duet, "Joseph Smith's first prayer," was sung by Sisters Elizabeth Smith and Annie Cooke.

Elder Pingree said he regretted, as he knew the elders and saints did, that President and Sister Whitney were unable to attend. They had sent their best wishes to the conference. The speaker described in a very interesting manner the great work of the auxiliary associations of the Church for the training of the youth of Zion, and spoke of the responsibility which the Lord has placed upon Latter-day Saint parents for the moral and religious training of their children.

President Jacobsen said he was glad to have the privilege of laboring in the Lord's vineyard. Bore testimony to the restoration of the Gospel, which, he said, had been revealed anew in order that the world might be brought to a unity of the faith. Through obedience to the Gospel the saints had been made partakers of the Holy Ghost, the fruits of the Spirit being exhibited in their lives. "Hail to the brightness of Zion's glad morning" was sung and the benediction was pronounced by Elder Karl W. Collett.

The afternoon session commenced by the congregation singing "Come, come, ye saints." Invocation by Elder Dean W. Bench. Singing, "The Spirit of God like a fire is burning." The general, mission and conference authorities were presented by Elder Pingree and were unanimously sustained. Elder E. G. Joseph bore testimony to the restoration of the Gospel and told of the marvelous work accomplished by the Prophet Joseph Smith. Elder Lockyer spoke on divine revelation, through which, he said, the true knowledge of God had been restored to earth in these latter days. Elder Munk gave an account of missionary activities in the Welsh conference, after which he spoke on divine authority, the authority possessed by the prophets and apostles of old, and which the Lord has conferred upon his servants in

this age of the world, to enable them to preach the Gospel and administer in its sacred ordinances. Elder Bench spoke impressively on "The Sacrament of the Lord's Supper," and was followed by Elder Collett, who delivered a short, impressive discourse on the subject "Was Joseph Smith sent of God?" Elder Williams called the attention of the congregation to the condition of the world at the present time, and showed that in it prophecy is being fulfilled, the Lord having said: "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." President May spoke briefly on the testimony of the eleven witnesses to the Book of Mormon, and after the singing of "O say what is truth?" the benediction was pronounced by Elder Cyril K. Munk.

A Priesthood meeting was then held. Gratifying reports were given by the missionaries and timely counsel imparted by Elder Pingree and President May.

At the evening service the hall was filled with people, among them a large number of strangers and investigators. Singing, "How firm a foundation." Invocation, Elder Floyd H. Thatcher. Singing, "O, my Father."

President Jacobsen was the first speaker. He drew a beautiful picture of the harvest season, showing that the bounties of the earth are gifts of God to man, notwithstanding the latter's indifference and ingratitude. Read from the twenty-fourth chapter of Matthew concerning the second coming of Christ and of the signs that were to precede that great event, one of which is the preaching of the Gospel in all the nations of the earth. In this work the elders of the Church of Jesus Christ of Latter-day Saints are engaged. To it they have been divinely called and for it they have been endowed with power from on high, the power of the Holy Priesthood, hence they speak with authority. The speaker quoted ancient prophecies concerning the gathering of Israel and the establishing of the house of the Lord in the tops of the mountains. These and many other inspired predictions are having their fulfillment in "Mormonism." Sister Edith Bryant sang a sacred solo, after which Elder Pingree addressed the congregation. He spoke of the self-sacrificing work that is being done by the elders of Israel, a work which they testify is bringing them unbounded joy. This joy is the reward of the Master upon the faithful labors of his servants. Elder Pingree then took up the claims made by the Latter-day saints, and testified that these claims are true. That being the case, great responsibility rests upon all those who hear the message proclaimed by the missionaries.

President May occupied the remainder of the time. He added his testimony to that of the previous speakers and refuted the slanders that have been circulated throughout the country against the "Mormon" people. Persecution is not a new thing to the

Latter-day Saints. It began with their leader, Joseph Smith, when he was a mere boy, and has continued from that time to the present. He testified that the saints are a clean, virtuous, God-fearing people. Advised strangers and investigators to follow the advice given by the Apostle James when he said: "If any of you lack wisdom, let him as of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

In behalf of President Whitney, Elder Pingree announced the honorable release of Elder Frank Lockyer, who will return home shortly.

The conference was brought to a close by the congregation singing "We thank thee, O God, for a Prophet." Benediction by Brother Fred Coombs, of Swindon.

FLOYD H. THATCHER, Clerk.

FROM THE MISSION FIELD.

Farewell Testimonial.—Thursday evening, the 5th inst., a farewell social was held at 30 Abbotsford Place, Glasgow, in honor of Brother Archie McNair, who left the following day for Salt Lake City. A program of songs, recitations, etc., was pleasingly rendered. Brother Edward Blake spoke very highly of Brother McNair, and in behalf of the Glasgow branch presented him with a steamer trunk.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Sunday, the 22nd inst., per s.s. *Victorian*: For the Swiss and German mission: Adolf O. Reichert, Storrs, Utah; Elmer Bacon, Murray, Utah; Wallace Broberg, Salt Lake City, Utah; John A. Orme, Nephi, Utah. For the Netherlands mission: Frederick Van Wynen, Oakley, Idaho. For the British mission: Rulon H. Sanders, Murray, Utah, appointed to labor in the Bristol conference; Willard Boden, Sr., Logan, Utah, the Welsh conference; Arthur H. Aamodt, Murray, Utah, the Norwich conference; Chancy G. Dockstader, Mink Creek, Idaho, the Manchester conference.

Special Relief Society Meeting.—A special meeting of Relief Society workers of the Newcastle conference was held at Gateshead, Sunday, the 8th inst. Sister Annie H. Morton was in attendance from Liverpool, and, in the absence of Sister Whitney, took charge of the meeting. After the opening exercises, a gratifying report of the South Shields society was given by Sister Balls. A similar report of Gateshead Relief society was given by Sister Robinson. Shildon society was represented by Sister Edwards, who said that much interest is being taken in the organization. Sister Dinsdale, president of the Darlington society, gave an encouraging report of the work there. Sister Hannah said

she was pleased with the progress made by the West Hartlepool society. Sister Gill reported that the work in Carlisle had been interfered with, the saints having been deprived of their meet-rooms. Sister Middleton said the society in Sunderland was disorganized at present, but that a reorgization would be effected soon. The same was said by Sister Rudd concerning the Middlesborough society. Sister Briggs commended the sisters for their faithful labors and gave them much encouragement. Sister Morton said she brought to the Relief Society workers of the Newcastle conference the love and best wishes of Sister Whitney. Related some of her experience gained in Relief Society work in Zion. Advised the sisters to respect and honor the Priesthood and to cultivate the spirit of love and unity. There were forty officers and members present.

Branch Conferences.—The Sparkbrook branch of the Birmingham conference held a well-attended and successful conference on Sunday, the 8th inst., at 6:30 p.m. After singing and prayer, the Sacrament was administered by Elder John O. Hughes and Branch President William J. Dyson. Addresses on Gospel themes were delivered by Presidents Jeffery and Dyson and by Elder Hughes. The benediction was pronounced by Brother Charles H. Clements.

The semi-annual conference of the Carlisle branch, Newcastle conference, was held in the Socialist hall, Carlisle, Sunday, October 1st last. Conference President James T. Palmer, Elders John Black, Charles W. Speierman, Ezra T. Benson and John M. Jones were in attendance, also a goodly number of saints and investigators. At the 2:30 session the members of the branch rendered a very interesting and instructive program, followed by short addresses by the visiting elders. At the evening meeting, which lasted two hours, all listened with interest to impressive Gospel discourses delivered by President Palmer and the other elders. The conference was thoroughly enjoyed by all present, this being the first time the saints of the branch have had the opportuninty of meeting together since their hall was taken from them.

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EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.